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Price Threepence

"I BELIEVE——"?

THERE is no difficulty in giving assent to a creed if one believes what it says. The difficulty arises when compulsion, either inner or outer, compels one to say most solemnly that one believes what one knows to be untrue.

A plainly honest and almost passionate effort is made in the current *Hibbert Journal* to face this difficulty by Canon Collins, Chancellor of St. Paul's Cathedral. In the spring of this year he caused some stir by protesting against creeds being used as a test of faith. In his *Hibbert* article, although making the same protestation in a modified form, he offers a defence of creeds for those who, presumably, in his position must repeat them.

For a constant repetition of a creed in solemn circumstances is always a test—and an exacting one. No man, presumably, particularly a clergyman, could constantly take part in the services of the Anglican church and remain silent during the recital of the creeds. If not a test for many Protestant Christians, they are at least one—and a very solemn one—for Anglicans. It must be assumed that no one could be an Anglican, in any practising sense, without making the traditional affirmation of assent.

What then is the nature of this assent?

"Mystery with Mystery"

It is not, according to Canon Collins, an intellectual one. The creeds are symbols of the Christian faith and do not demand intellectual confirmation.

"By their very nature they ought not to be regarded as rational statements, nor can they ever commend themselves to man's intelligence as final or completely satisfying pronouncements about the faith we profess. . . . They are neither records of history, nor are they intellectual statements of Christian beliefs."

The form of assent can only arise out of what Canon Collins calls the Christian Faith; and the creeds can only be grasped "by those who already share the faith they symbolise."

What is this faith? It is a mystery. "There is only one thing for us to do; we must confront mystery with mystery: we must take refuge in symbolism."

For anyone who has experienced the inner nature of religion there is sense in this, but it creates—as Canon Collins states it—an intolerable position between Christian and Christian, not to say between Christians and men of other faiths and no faiths.

Reason and Neglect

The Canon describes in the opening pages of his article what he declares the Christian Faith to be. For him it is unconsciously personal; there is no hint of the doctrine of the Trinity. It is safe to say that many

Christians, indeed many in the Anglican Church, who say the creeds with him would passionately disagree with him. Yet, according to the Canon, this faith can only be known "through a gift of God," although it is a faculty that is a "latent possibility in every man."

The intolerable question arises why should Canon Collins receive this gift and those who—even if his own exposition of the faith were entirely traditional—do not think as he does are entirely denied it? It is intolerable—because of the moral division implied—that it should be assumed that those who give assent to the creeds freely use a faculty which others neglect. The creeds may be symbols and not rational statements but if assent is given to these as symbols, then those who do not give that assent at least are entitled to a rational explanation why they are neglected by God, or in what way they are neglecting a faculty known to Canon Collins and unknown to them. Symbolism cannot explain that.

Differing Gifts

Neither does it help the Canon in the predicament outlined by him in the following words.

"The descent of Jesus into hell, his ascension into heaven and his sitting on the right hand of God, the Virgin birth and the resurrection of the body are clauses which do more than strain the credulity of modern man: they positively offend his sense of decency. . . . There are those who, for example, hold that the dogma of the Virgin birth is as much a bogus accretion to the Christian revelation as the recently declared dogma of the Assumption. Whether we agree or disagree, people are worthy of respect if, in what they believe to be the cause of truth, they advocate its omission from the creed."

"The only possible justification for their retention in the creeds," says the Canon, "is that they are symbols of the faith." But such symbols cannot surely be indecent and receive assent. Even if they do receive this, some reason must be given why they are less true, shall it be said, than other credal symbols. Again, symbolism and mystery cannot just explain this. A rational explanation is demanded. There are millions of Christians in fact who do not regard them as indecent; they regard them as of equal value as the other symbolic statements. Some reason—as distinct from the mystery of faith—must be given why, presumably, even traditional Christians all possessing the Christian faith, differ about its nature.

The Christian Faith

The truth is that there is no explanation in mystery or symbol if these will not stretch far enough to include all the faculties of reason. A creed which seeks refuge from reason—a Unitarian may say with as much right

as Canon Collins uses in his own particular way—seeks refuge from God. And the Unitarian would be as right and as wrong as Canon Collins if he stated this as a dogma or invented a particular "faith" for it.

Whatever may be the nature given to the creeds one thing is certain; they came into existence through the mind of man. The men who compiled them were not better or worse men than those of this generation. No particular grace was given to them not given to other men. One heavy handicap was attached to them; they could not share in the 1,600 years of human development that has taken place since their day.

To assume that modern man must at all costs—to some the costs of intellectual integrity—use these creeds in order to preserve the inner nature of the Christian faith is really to deny the power of that faith. To assume that in some way or other that creeds are necessary to its preservation is to make it a very feeble thing. Canon Collins probably does not believe this; like many another apologist in the same vein as himself, he is actually defending the use of the creeds as symbolic of the Church and not of the nature of God.

There is one deep truth about symbols; they are harsh and unforgiving to those who use them. They probe to the depths of thought as well as of faith.

THE IOTA OF DIFFERENCE

By G. D. Sempill

(The Rev. G. D. Sempill has been an Army Chaplain for twenty-three years.)

MANY ministers these days are protesting so vigorously against any hint of humanism that they become readily suspect of having a weak case. Some are even heretical in the way they virtually deny the humanity of Jesus and castigate as pagan the many honest and intelligent people to whom the human Jesus means more than a mystical Christ. It is not a good way of inducing those who have left the Church to come back. It is tactically unsound to abuse, even in their absence, those whose adherence it is sought to win. The experience of Christ which the converted may have had is one which they may attempt to describe to those they seek to evangelise but it is not one which they can transfer to anyone else. No matter how ecstatic and convincing their own conversion may have been and no matter how vividly they describe it it is beyond their power to enable another to have a similar experience. It is easy, on the other hand, to find common ground between the human Jesus and any other human being and from that common ground to guide a proselyte at least a few steps on the way towards fulness of life.

The Least We Know

Quite a number of clergymen, without saying it in so many words, are giving the impression that they would rather do without the human Jesus. There is so little we know for certain about him that apparently it seems to them better or at least enough to try to induce subjective experiences of Godhead with the least possible reference to Jesus. But the minimum we know about Jesus invalidates that attitude. The human Jesus may be dead to some of our theologians but he does not lie down. We know that he was a man. Some of the sayings ascribed to him doubtless were said first by other Jewish thinkers, and some of the acts alleged to have been performed by him may have been coloured in their recounting by naive propagandist motives; but it is not credibly disputed that he was a man who had the possibility of great temporal power within his grasp and deliberately rejected it; that he sought to usher in the rule not of himself but of God; that he had unbounded compassion for every form of human suffering; and that in all things, even the manner of his dying, he subjected himself to what he believed to be the will of God. If we take even this little—we would, of course, insist upon more—have we not got something which cannot be ignored

and which deserves more than the patronising and dishonouring approval which is the most that many ministers accord to the teaching of such a man? Many of those outside the Church regard him with more respect and regard with contempt the modern technicians of the "Lord, Lord" method.

Humanism or Mythology?

It is doubtless true today that this minimum is too flimsy a foundation to bear the fabric of a great religion and it needs to be reinforced by the wonderfully uniform testimony of the mystics; but let it not be forgotten that it was with humanism that Christianity started—with the life and teaching as well as the mysticism and death of the man, Jesus.

Nor should it be ignored that the part of Christian teaching which is today being most vigorously assailed and is most vulnerable to assault is that which originated in attempts by Paul and others to incorporate in Christianity only slightly modified forms of pagan myths. We are on much surer and safer ground if we build up from the human Jesus than if we pretend an unswerving belief in doctrines of mainly mythological origin. The Roman Church, by its new dogma of the assumption of the Virgin Mary, "Mother of God" but wife of Joseph the carpenter, is but getting nearer still to the ancient pagan Greek myth of the Mother Goddess and the Trinity of Father, Mother and Child. For an ingenuous, unsophisticated community such pretence may have practical value for a time, but there is always a risk—an increasing risk in these days—that a community will not for ever remain unsophisticated or susceptible to continuous imposture; and the wrath of a disillusioned populace is very liable to vent itself not only upon what is false but upon what is true as well. It is but natural. Do not we ourselves feel more than sore, almost vengeful, when we discover that we have been consistently humbugged by someone in whose honesty and integrity we had trusted?

Antagonism to the Church

The antagonism that exists today to the Church is not antagonism to religion as such but, fundamentally, to the way in which the Roman Church has for so long duped those to whom, with high intent no doubt, it has presented the truths of the Christian religion only in a carefully processed form. The unfortunate thing is that the good which is in the Roman Church comes into popular condemnation along with the bad and the Protestant Churches are tarred with the same brush. However anxious we may be for unity of action along with the Roman Church against paganism, the way to achieve it is not to identify ourselves more closely with Roman practices and beliefs but to remain staunch to that, be it little or much, which we know to be true. It is the truth and not any aping of Roman or Canterbury which alone can make headway against Communism and the paganism of today. "Serving God with a lie," to use a phrase of Francis Bacon's, is no way of showing our allegiance to Jesus Christ.

There are those who will more readily follow "Christ after the flesh" than they will the Pauline Christ; and who shall say that the pearl to which he guides them is less goodly or of lower price?

A CHRISTMAS COMPETITION

"MY BEST MINISTERIAL STORY"

For All Readers

FEW members of congregations, and few ministers, are without a humorous ministerial story. *The Inquirer* offers four book prizes for the best four such stories published in our Christmas number, December 13.

They will be judged by independent judges.

The conditions are: (1) The stories should be humorous in character. (2) They should be based on fact. (3) They should not be longer than 400 words.

The competition is open to all readers of *The Inquirer*.

Entries should reach this office, accompanied by the names and addresses of readers not later than December 3.

Fictitious names may be used in the stories if desirable.

The Editor's decision is final!

Address: 14 Gordon Square, London, W.C.1.

MEN OF THE EAST—3

An interview with a Sikh Judge

By Arthur Peacock

"THE Sikh religion," wrote Dr. Estlin Carpenter, "gathered into itself all kinds of contradictions. Starting with a Puritan Quietism which repudiated all external acts, and conceived the life of the believer as a continued communion with God, it developed temple and ritual and observances of ceremonial piety. Rejecting every form of violence and enjoining the completest forgiveness of wrongs, it protects itself by military organisation, makes disciples into warriors, and turns the devotee into the soldier saint. It announces religion in the most universal terms, breaks down all barriers of caste, and then imposes the obligation of the sword with a rite of initiation which draws the tightest limits around the community."

I recalled these comments, made forty years ago by Dr. Carpenter, when I sat lately listening to the learned Judge Sirdar Bhagat Singh answering the questions I put to him about the faith of his fellow religionists.

In the first place he stressed the essential Unitarian emphasis in Sikhism. "We believe God is One, we stress God is both transcendent and immanent. The immanence of God is the theme of many of our hymns," he went on. "We have a saying, 'God is everywhere even in the scent of a rose.'"

Secondly, he stressed the similarity of our views concerning Jesus. "We do not," said Judge Singh, "think of Jesus in the unique way that orthodox Christians do. We do though recognise him as one of the world's greatest spiritual teachers."

Thirdly, he stressed the similarity of the Sikh and Unitarian view of scripture. "We have," he said, "our sacred scripture. It is called 'The Guru Granth Sahib.' We regard it as an inspired writing and it is read from at all our services. T. L. Vaswami, one of our contemporary Indian scholars, described it as 'The Bible of Synthesis.' The contents include passages from Muslim and Hindu writers. Some men who were 'untouchables' have their writings included which indicates the liberal outlook of its compilers."

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Mr. Singh mentioned that a distinguished Punjab scholar is at present engaged on an English translation of the complete work in the hope that it may help people of the West to gain deeper insight into the Sikh faith.

A fourth similarity stressed by the Judge related to the conduct of worship and leadership of the Sikh temples. "We have no priests," he explained, "any Sikh can read the prayers and preach but as with the Protestant Churches we usually have men chosen because of their training and spiritual understanding to do this. They are like your Christian ministers."

Mention of the fact that extracts from Muslim writers were in the Sikh scriptures led me to express surprise. "I imagined," I said, "that there had been constant disputes between your community and Muslims."

"Undoubtedly there have been," he replied. "Today, with us, the partition of the Punjab is a sore point, for the Western section, now under Pakistan rule, has within its territory, our most precious Sikh temples. A few of our people have remained to guard them but because of the tense situation most Sikhs have come to live in the Eastern area of the Punjab. Our faith though," he went on, "has absorbed from both Islam and Hinduism. There is a story that when Nanak, the founder of Sikhism, was dying the Hindus wanted to cremate him and the Muslims to bury him. The dying leader heard of this and said 'Let the Hindus set flowers on my right hand and the Muslims on my left. They whose flowers are fresh in the morning shall dispose of my body.' When morning came the flowers were there quite fresh but when the sheet spread over the body was lifted, it had disappeared."

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"Our Gurus," went on the Judge, "—there have been ten of them—sought to cast aside the narrow and outworn ideas

in these faiths. Thus Sikhs were among the first to do away with purdah, to agitate for the abolition of the practice of young widows taking their own lives and of baby girls being killed. Again, there has been always a vigorous ethical emphasis in Sikhism. The idea comes out in some of the Sikh triads. Each calls for meditation on God. Charity and Purity are urged in one. Sharing of food and honest work are stressed in another. While in a third selflessness and holy fellowship have their place. It is important," he continued, "to observe that each triad calls for meditation on God. Some of our young people because of the ethical and social emphasis become attracted by modern communism. They reject the necessity for meditation on God. It is a pity, for Sikhism is true communism; it is spiritual communism. In faith, it is monotheistic; in action, socialistic; in outlook communistic."

"Do not your young people rebel against the various practices such as the growing of long hair which you regard as vital to the faith?" I enquired.

"Yes, some of them do," he answered, "mostly those who come to the West who feel the presence of long hair, even if covered with a turban, will make them conspicuous."

"There are various degrees of strictness among our community but the true follower must wear the uncut hair, an iron bangle, a small dagger, a comb and short trousers. These are called the five K's and only the Sikhs who observe these matters may add Singh to their name."

"There are among us some who do cut their hair but who follow the general tenets of the faith."

Sikhism, the Judge explained, became more vigorous in its character when persecution caused the Gurus to have their bodyguards to protect themselves and their holy places. This led, too, to the deepening concern for physical fitness and for fostering qualities of endurance and courage.

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"Do you make converts," I asked, "or do Sikhs sometimes forsake the faith of their fathers for another?"

"The answer," said the Judge, "is yes in both cases. We do sometimes have Muslims and Hindus being baptised into our faith. And sometimes the strict devotional character of Sikhism, its emphasis on attendance in the Temples, its emphasis upon the '5 K's,' makes people seek a faith less exacting. But on the whole not many do this. The Temple service, simple in character, means a great deal to most Sikhs. It is very much like the Christian service with prayer, hymns and sermon. We have, too, communion. A specially prepared food is handed round and eaten by the worshippers. It is symbolic of the sharing of everything in which a good Sikh should engage."

"As for other faiths," he added, "it seems to me that what we want to aim at today is not religious unity but religious harmony. Nothing can be gained by men coming out of one religious tradition and joining another. But everything may be gained if Sikhs try to be better Sikhs, Buddhists better Buddhists, Christians better Christians, Muslims better Muslims, and if each tries to understand what the other believes. In my six months here by talking with people I have learned much about Christianity and I return home richer in knowledge and experience."

And so I took leave of this distinguished citizen from the Punjab. On the doorstep of his home he bade me good-bye. "I hope I have helped a little," he said, "but do remember above everything else that a Sikh meditates on God, is always optimistic, and thinks good of humanity. Men everywhere need to learn this."

We shook hands and as we did so I felt something being pressed into the palm of my hand.

It was a small carved ivory model of a peacock!

As a tailpiece, may I add that there are about three thousand Sikhs in Great Britain. London has a temple where devotional services are held regularly, and a pamphlet telling more of this influential faith of the Punjab, is soon to be published here that men of the West may learn more about this vigorous faith of the East.

PRECOGNITION

A STRANGE EXPERIENCE

By F. W. M. Quigley

OUT there, beyond the Post, was a bare spur, "Dre Dikki," so named because it was adorned with three tree stumps. There had been a battle on Dre Dikki a few weeks earlier and to the officer who had taken the patrol out it had not been clear whether he had encountered a roving "lashkar" or whether the hostility had been deliberate and prepared by the local Mahsud. The onus of making a confirmatory visit to the spur seemed to lie with me, for I was now in command of the Post. The obligation weighed upon me and upon the whole garrison, increasingly with the passage of weeks.

Large and brilliant were the stars as I took a walk around the sentries before turning in. The barracks were in darkness; the garrison asleep; only the throb of the turbines gave the fort a life of its own, and mingling with this giant heart-beat was the sound of water, like waves slapping a ship's sides—the Potwela Algad, a dark stream swirling below. Here on the walls, with the sentries in their steel boxes, listening to the wind and the water and the throbbing turbines was like being on the conning tower of a battleship, a ship of destiny bearing all of us, all bound together for some unknown destination.

Suddenly I was brought up short by a spectacle startling, almost macabre. Through a skylight below me I could see a small brown man in the power station, who before the great turbines, the gleaming machinery, alternatively genuflected or stood with clasped hands, lips moving soundlessly—a little man worshipping a great machine, or so it seemed. And immediately I knew that this first impression was nonsense; for the man was the Moslem engineer and at that moment the machine which was ordinarily his joy and pride meant nothing to him. He faced the turbines only because in doing so he faced Mecca, and he prayed not to them but to his God. It was one way of dealing with loneliness, of finding perhaps the answers we seek.

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I turned back to my room and pulled the curtain aside. For a long time I could not sleep, turning over the question of Dre Dikki in my mind, staring out at a white crested mountain and a sleeping valley below it. Slowly the serenity of the night, the cool splendour of the mountain, wrought peace in my heart and closed my eyes.

I awoke from a dream of battle. There was a wide, deep valley, and fire was coming from many quarters; an urgent decision was impending to cross the valley, but my confused waking recollections did not make clear whether we did in fact cross the valley. I retained, however, the strong conviction that this dream operation had been successful, and more important, we had suffered no fatal casualties.

I knew now that the time to go to Dre Dikki had come—I had achieved my hunch. I knew also that our Pathan soldiers believed in dreams and portents and that an indication of this sort made known to them would give them confidence. Therefore at the risk of making myself ridiculous, I told the senior Sudebar about it and urged him to make the matter known.

The men assembled in the body of the fort by platoons, 120 rifles in all, and we moved off. Of the subsequent engagement I do not wish to go into detail. Suffice it to say that my leading platoon came under fire from a stone sangar and replied. Thereupon, as if our return fire was a predetermined signal, fire broke out on the flanks of the patrol—and to the rear, among scrub and boulder, I could see furtive movement. It was apparent that we were cut off from the Post and encircled and would have to fight our way out.

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Below was a valley wide and deep, like the valley of my dream, and from the towers which flanked it came heavy fire. I decided to cross this valley and fight home through this, the left flank. We did so. We got back to the Post with only seven

casualties and not one of these fatal—not one dead man, nor of the wounded did one subsequently die!

To me the dream and its realisation in action still seems a remarkable example of precognition, but as it has not been the only instance of its kind in my experience, I am tempted to wonder whether it was not merely an extension of normal faculties brought about by nervous tension—that in fact we all have this awareness but under ordinary conditions are unable to recognise that of which we are aware, because we are not attuned to do so.

Associating this instance of precognition with the broad concept of the course my life would take, which I have had from early years, it would seem that we are children of destiny, that we live predetermined lives. But there appears to be a fallacy in this, for behind the pattern of our living lies the Wish which consciously or otherwise we strive to realise; we are therefore to some extent the architects of our own careers. Unpredictable factors, however, enter into all our living, so that the more we reflect the fewer are our certainties and the more conscious we become of our ignorance of this vast universe. And it is this which makes us lonely and afraid. And in our loneliness we turn, as did the little Moslem engineer in the watches of the night, to God, not with the certainty of immediate answers to all our questions, but according to the measure of our faith, with the certainty of immediate relief.

COMMENT

Corporal Punishment

Whenever a wave of violent crime comes along there is a movement to restore corporal punishment to its former importance in the penal code; and much of this outcry is based on inadmissible sentiment—the feelings, for example, of the victims and their friends, a matter which is of no evidential value one way or other. The change in the law was made as a result of the evidence collected by the Cadogan Committee of 1938, and any changes in the number of convictions for crimes of violence are only temporary and insufficient to warrant a return to practices that were not departed from without considerable thought. The real deterrent is certainty of conviction and the fear of a long sentence, although the second deterrent is often difficult to apply at present because of our overcrowded prisons.

All the same, the diversity of evidence on this subject is most extraordinary, but I sometimes wonder whether too much weight is not taken of the views of judges. After all, their experience on this subject is not nearly as extensive as that of many magistrates, and it is interesting to notice that at the annual meeting, a few days ago, of the Magistrates' Association, a resolution favouring the reintroduction of corporal punishment was defeated by a substantial majority.

The punishment of children, however, is a difficult problem. A church with which I was connected was harassed by the frequency with which the small panes in its windows were broken by stone-throwing. On one occasion no fewer than 50 had to be mended. It seemed impossible to get the police to take measures against the guilty ones. "What is the use?" they would say, "the magistrates only tell them to be good children and not to do it again, and they go away as heroes." Of course, there is a great deal to be said against whipping, as a last resort for the punishment of children. When I was at school a big boy was whipped for letting off fireworks in the street after having been warned—that being a serious matter in the days of horse-drawn vehicles. That boy's prestige grew as a result of the punishment and its wide publicity in the daily papers. If, however, the whipping were wholly a private matter, then there might be less objection, and many a youngster might be stopped at the very outset of a possible career of lawlessness.

What is a Church?

By its function a church is an association that exists primarily to strengthen personal religious life by fellowship and association in worship.

In our worry about lack of numbers, we are apt sometimes to lose sight of this more important aspect of church life—the fulfilment of its primary function. The first Unitarian congregation of which I had experience was very small and very isolated. It had no minister and carried on through the services of half a dozen of its members. The average attendance was about 25, and I don't suppose that there were more than 35 in all connected with it. I remember, however, how pleased I was when a friend of mine, who is not a Unitarian, said to me, "Old Mrs. X, who goes to your church, lives next door but one to me. She often talks to me about it, and only yesterday she told me that she is proud to belong to it, because everyone counts." It was all the more pleasing to hear that because that lady was one of the least affluent members of a congregation that was drawn from all social classes; and I felt that it was far better to belong to a church of which that could be said, than to the largest church in the city where membership was no passport even to a nodding acquaintance.

The main danger that such a church will run will arise from a possible unwillingness to accept strangers into their community, for even a strongly knit congregation is not proof against the accidents of removal and mortality, and a low Unitarian birth-rate. Some friends of mine once went to a Unitarian church in a town they were visiting. They had difficulty in finding it, but when, after the service, they spoke to one of the members about it and suggested putting a notice in a conspicuous place, the answer was, "If we did, strangers might come." That congregation is still alive, more, however, I should say, by the grace of God than the contrivance of man.

No Compromise with Communism?

According to *The Catholic Times* the National Chaplain of the Young Men's Society addressed a gathering at Leeds with the words, "The Catholic Young Men's Society must show the world that there can be no compromise with atheistic Communism." Similar statements are often heard at religious gatherings, but only, I hope, because the speakers have not weighed their words adequately. What do we mean in such a context by "coming to a compromise"? Nothing, surely, but an agreement to "live and let live."

Behind all such oppositions there are personal realities that cannot be overlooked by men of goodwill. If only fear and suspicion could be eradicated, there is no reason why the welfare state and the communist state should not exist together. No doubt it takes two to make a complete settlement, but there seems no reason why the Western communities should not in the meantime strive to make fruitful contacts, both spiritual and material, between two parts of the human race, all the members of which are after all, men, before they are individualists or communists.

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Liberal Christianity

SIR,—The contributions thus far published provide interesting and promising reading. They are all marked by a vigour, an originality and at times a profundity, which reveal that our capacity for cogent argument is as keen and bright as ever.

One notes an inclination to use the word "myth" rather frequently, thus following a common tendency today. Is there not perhaps a danger of our over-working it? It is a word with more than one meaning and there is evidence that it is not always being used consistently. It would be helpful if its various connotations were kept in mind. It may refer to a quite fictitious narrative or belief, in which case we can have little use for it; but it may also be used of some symbolic idea, admittedly inadequate but useful and maybe within its limitations even needed, for the articulation of religious experience.

I would raise the question especially with regard to the "Christ myth." It is argued that this is now dead, apparently on the ground that modern criticism has made our picture of the historic Jesus so vivid as to discountenance the Pauline experience. But is there any real ground between the two? I think not. The methods whereby we assess the evidence and determine the character of the historic Jesus are not the methods by which we can explain and interpret spiritual experience. Even Paul was apparently aware of this, for he does not seem to have betrayed much interest in the historic Jesus. "Spiritual things are... spiritually discerned."

What is the object (call it person, principle, reality, or what you will) which the soul immediately apprehends in spiritual experience? I would suggest that we do not know. We normally answer, of course, with the word "God" but until we work out our theology of incarnation, of immanence and transcendence and so forth, that word may have but little meaning, for the problem is how can and how does the human soul traffic with supreme Deity? To assume that the soul can in an instant of mystical vision transcend all the limitations of finitude demands a degree of presumption that is difficult to justify.

It seems probable that there are active expressions of Deity on higher levels than human consciousness; why should not such activities be instruments of the Divine Will in mediating its nature to man? If so, has not "Christ mysticism" at least a claim on our reasonable attention? Must we arbitrarily dismiss it as a "dead" thing? There is a penumbra surrounding the heart of mystical experience and we have not yet the insight or the wisdom to penetrate it.

The issue becomes one of major importance when we consider the position of Albert Schweitzer, surely the most "ameutic" of living theologians. He has succeeded in two directions; he has destroyed the Jesus, both of nineteenth-century liberalism and of nineteenth-century orthodoxy. He has taught us to think of the historic Jesus in a new way, which modern liberals have not been slow to pursue. He has professed himself unequivocally as a "Free Christian" (see *Faith & Freedom*, October, 1947). Yet his mysticism is definitely Christ mysticism, e.g.:

"That Paul is prevented by his eschatological world view from equating Christ mysticism with God-mysticism has a deep significance. For all intellectual apprehension God-mysticism remains always something imperfect and incapable of being perfected... Christianity is a Christ-mysticism... grasped in thought and realised in experience... God mysticism, in the sense of a direct becoming-one with the infinite creative will of God, is impossible of realization... Pure God-mysticism remains a dead thing..." (See *The Mysticism of Paul the Apostle*).

Such are hard sayings and they may be multiplied at length. Perhaps not many amongst us are prepared to accept the thesis of Schweitzer (I myself am not, for I would attach more significance to the Logos doctrine than he would seem to do) but I regret the tendency displayed in this discussion to exclude by implication so great and so avowedly liberal a thinker from a possible place in our movement. We have suffered sadly in the past by controversies about matters which cannot clearly be decided.

There are deep reasons why a religious movement which aims at being more than an abstract philosophy needs a "myth" of the higher symbolic type but limitations of space prevent my discussing that issue now.—Yours,

St. Annes-on-Sea.

Herbert Crabtree.

Belief in God

SIR,—The age-old questions asked by Mr. Deakin cannot be briefly answered; and possibly cannot be answered at all. The wisest philosophers have failed in their attempts to deal with them. Yet I would like to make a few suggestions which throw some rays of light into my own mind.

I regard intelligence, purpose, aspiration towards truth, beauty and goodness and the sense of divine communion achieved in prayer, as convincing evidence of the existence and the nature of God. These things could not come into being through the blind movements of whirling masses of molten matter, or the eternal dance of protons and electrons. Moreover, I am convinced that "This is eternal life, to know God and Jesus Christ, whom He has sent." Today the loss of this faith is destroying religion and killing our churches. Our business is to revive this faith.

Jesus frequently attributed evil to "Devils." They may exist but I have never felt their existence to be necessary. There is an eternal creative Spirit, whom we call God and something which we call matter. The essential and unalterable qualities of matter and of certain laws of logic, may explain what we call evil.

The possibility of evil thoughts and evil desires has always seemed to me to be involved in the evolution of free personality. There can be no virtue except by triumph over temptation.

The power of God is unimaginably great and I believe He will ultimately achieve His purposes but He works according to laws;

PRECOGNITION

A STRANGE EXPERIENCE

By F. W. M. Quigley

OUT there, beyond the Post, was a bare spur, "Dre Dikki," so named because it was adorned with three tree stumps. There had been a battle on Dre Dikki a few weeks earlier and to the officer who had taken the patrol out it had not been clear whether he had encountered a roving "lashkar" or whether the hostility had been deliberate and prepared by the local Mahsud. The onus of making a confirmatory visit to the spur seemed to lie with me, for I was now in command of the Post. The obligation weighed upon me and upon the whole garrison, increasingly with the passage of weeks.

Large and brilliant were the stars as I took a walk around the sentries before turning in. The barracks were in darkness; the garrison asleep; only the throb of the turbines gave the fort a life of its own, and mingling with this giant heart-beat was the sound of water, like waves slapping a ship's sides—the Potwela Algad, a dark stream swirling below. Here on the walls, with the sentries in their steel boxes, listening to the wind and the water and the throbbing turbines was like being on the conning tower of a battleship, a ship of destiny bearing all of us, all bound together for some unknown destination.

Suddenly I was brought up short by a spectacle startling, almost macabre. Through a skylight below me I could see a small brown man in the power station, who before the great turbines, the gleaming machinery, alternatively genuflected or stood with clasped hands, lips moving soundlessly—a little man worshipping a great machine, or so it seemed. And immediately I knew that this first impression was nonsense; for the man was the Moslem engineer and at that moment the machine which was ordinarily his joy and pride meant nothing to him. He faced the turbines only because in doing so he faced Mecca, and he prayed not to them but to his God. It was one way of dealing with loneliness, of finding perhaps the answers we seek.

★

I turned back to my room and pulled the curtain aside. For a long time I could not sleep, turning over the question of Dre Dikki in my mind, staring out at a white crested mountain and a sleeping valley below it. Slowly the serenity of the night, the cool splendour of the mountain, wrought peace in my heart and closed my eyes.

I awoke from a dream of battle. There was a wide, deep valley, and fire was coming from many quarters; an urgent decision was impending to cross the valley, but my confused waking recollections did not make clear whether we did in fact cross the valley. I retained, however, the strong conviction that this dream operation had been successful, and more important, we had suffered no fatal casualties.

I knew now that the time to go to Dre Dikki had come—I had achieved my hunch. I knew also that our Pathan soldiers believed in dreams and portents and that an indication of this sort made known to them would give them confidence. Therefore at the risk of making myself ridiculous, I told the senior Sudebar about it and urged him to make the matter known.

The men assembled in the body of the fort by platoons, 120 rifles in all, and we moved off. Of the subsequent engagement I do not wish to go into detail. Suffice it to say that my leading platoon came under fire from a stone sangar and replied. Thereupon, as if our return fire was a predetermined signal, fire broke out on the flanks of the patrol—and to the rear, among scrub and boulder, I could see furtive movement. It was apparent that we were cut off from the Post and encircled and would have to fight our way out.

★

Below was a valley wide and deep, like the valley of my dream, and from the towers which flanked it came heavy fire. I decided to cross this valley and fight home through this, the left flank. We did so. We got back to the Post with only seven

casualties and not one of these fatal—not one dead man, nor of the wounded did one subsequently die!

To me the dream and its realisation in action still seems a remarkable example of precognition, but as it has not been the only instance of its kind in my experience, I am tempted to wonder whether it was not merely an extension of normal faculties brought about by nervous tension—that in fact we all have this awareness but under ordinary conditions are unable to recognise that of which we are aware, because we are not attuned to do so.

Associating this instance of precognition with the broad concept of the course my life would take, which I have had from early years, it would seem that we are children of destiny, that we live predetermined lives. But there appears to be a fallacy in this, for behind the pattern of our living lies the Wish which consciously or otherwise we strive to realise; we are therefore to some extent the architects of our own careers. Unpredictable factors, however, enter into all our living, so that the more we reflect the fewer are our certainties and the more conscious we become of our ignorance of this vast universe. And it is this which makes us lonely and afraid. And in our loneliness we turn, as did the little Moslem engineer in the watches of the night, to God, not with the certainty of immediate answers to all our questions, but according to the measure of our faith, with the certainty of immediate relief.

COMMENT

Corporal Punishment

Whenever a wave of violent crime comes along there is a movement to restore corporal punishment to its former importance in the penal code; and much of this outcry is based on inadmissible sentiment—the feelings, for example, of the victims and their friends, a matter which is of no evidential value one way or other. The change in the law was made as a result of the evidence collected by the Cadogan Committee of 1938, and any changes in the number of convictions for crimes of violence are only temporary and insufficient to warrant a return to practices that were not departed from without considerable thought. The real deterrent is certainty of conviction and the fear of a long sentence, although the second deterrent is often difficult to apply at present because of our overcrowded prisons.

All the same, the diversity of evidence on this subject is most extraordinary, but I sometimes wonder whether too much weight is not taken of the views of judges. After all, their experience on this subject is not nearly as extensive as that of many magistrates, and it is interesting to notice that at the annual meeting, a few days ago, of the Magistrates' Association, a resolution favouring the reintroduction of corporal punishment was defeated by a substantial majority.

The punishment of children, however, is a difficult problem. A church with which I was connected was harassed by the frequency with which the small panes in its windows were broken by stone-throwing. On one occasion no fewer than 50 had to be mended. It seemed impossible to get the police to take measures against the guilty ones. "What is the use?" they would say, "the magistrates only tell them to be good children and not to do it again, and they go away as heroes." Of course, there is a great deal to be said against whipping, as a last resort for the punishment of children. When I was at school a big boy was whipped for letting off fireworks in the street after having been warned—that being a serious matter in the days of horse-drawn vehicles. That boy's prestige grew as a result of the punishment and its wide publicity in the daily papers. If, however, the whipping were wholly a private matter, then there might be less objection, and many a youngster might be stopped at the very outset of a possible career of lawlessness.

What is a Church?

By its function a church is an association that exists primarily to strengthen personal religious life by fellowship and association in worship.

In our worry about lack of numbers, we are apt sometimes to lose sight of this more important aspect of church life—the fulfilment of its primary function. The first Unitarian congregation of which I had experience was very small and very isolated. It had no minister and carried on through the services of half a dozen of its members. The average attendance was about 25, and I don't suppose that there were more than 35 in all connected with it. I remember, however, how pleased I was when a friend of mine, who is not a Unitarian, said to me, "Old Mrs. X, who goes to your church, lives next door but one to me. She often talks to me about it, and only yesterday she told me that she is proud to belong to it, because everyone counts." It was all the more pleasing to hear that because that lady was one of the least affluent members of a congregation that was drawn from all social classes; and I felt that it was far better to belong to a church of which that could be said, than to the largest church in the city where membership was no passport even to a nodding acquaintance.

The main danger that such a church will run will arise from a possible unwillingness to accept strangers into their community, for even a strongly knit congregation is not proof against the accidents of removal and mortality, and a low Unitarian birth-rate. Some friends of mine once went to a Unitarian church in a town they were visiting. They had difficulty in finding it, but when, after the service, they spoke to one of the members about it and suggested putting a notice in a conspicuous place, the answer was, "If we did, strangers might come." That congregation is still alive, more, however, I should say, by the grace of God than the contrivance of man.

No Compromise with Communism?

According to *The Catholic Times* the National Chaplain of the Young Men's Society addressed a gathering at Leeds with the words, "The Catholic Young Men's Society must show the world that there can be no compromise with atheistic Communism." Similar statements are often heard at religious gatherings, but only, I hope, because the speakers have not weighed their words adequately. What do we mean in such a context by "coming to a compromise"? Nothing, surely, but an agreement to "live and let live."

Behind all such oppositions there are personal realities that cannot be overlooked by men of goodwill. If only fear and suspicion could be eradicated, there is no reason why the welfare state and the communist state should not exist together. No doubt it takes two to make a complete settlement, but there seems no reason why the Western communities should not in the meantime strive to make fruitful contacts, both spiritual and material, between two parts of the human race, all the members of which are after all, men, before they are individualists or communists.

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Liberal Christianity

SIR,—The contributions thus far published provide interesting and promising reading. They are all marked by a vigour, an originality and at times a profundity, which reveal that our capacity for cogent argument is as keen and bright as ever.

One notes an inclination to use the word "myth" rather frequently, thus following a common tendency today. Is there not perhaps a danger of our over-working it? It is a word with more than one meaning and there is evidence that it is not always being used consistently. It would be helpful if its various connotations were kept in mind. It may refer to a quite fictitious narrative or belief, in which case we can have little use for it; but it may also be used of some symbolic idea, admittedly inadequate but useful and maybe within its limitations even needful, for the articulation of religious experience.

I would raise the question especially with regard to the "Christ myth." It is argued that this is now dead, apparently on the ground that modern criticism has made our picture of the historic Jesus so vivid as to discountenance the Pauline experience. But is there any real ground between the two? I think not. The methods whereby we assess the evidence and determine the character of the historic Jesus are not the methods by which we can explain and interpret spiritual experience. Even Paul was apparently aware of this, for he does not seem to have betrayed much interest in the historic Jesus. "Spiritual things are...spiritually discerned."

What is the object (call it person, principle, reality, or what you will) which the soul immediately apprehends in spiritual experience? I would suggest that we do not know. We normally answer, of course, with the word "God" but until we work out our theology of incarnation, of immanence and transcendence and so forth, that word may have but little meaning, for the problem is how can and how does the human soul traffic with supreme Deity? To assume that the soul can in an instant of mystical vision transcend all the limitations of finitude demands a degree of presumption that is difficult to justify.

It seems probable that there are active expressions of Deity on higher levels than human consciousness; why should not such activities be instruments of the Divine Will in mediating its nature to man? If so, has not "Christ mysticism" at least a claim on our reasonable attention? Must we arbitrarily dismiss it as a "dead" thing? There is a penumbra surrounding the heart of mystical experience and we have not yet the insight or the wisdom to penetrate it.

The issue becomes one of major importance when we consider the position of Albert Schweitzer, surely the most "ameitic" of living theologians. He has succeeded in two directions; he has destroyed the Jesus, both of nineteenth-century liberalism and of nineteenth-century orthodoxy. He has taught us to think of the historic Jesus in a new way, which modern liberals have not been slow to pursue. He has professed himself unequivocally as a "Free Christian" (see *Faith and Freedom*, October, 1947). Yet his mysticism is definitely Christ mysticism, e.g.:

"That Paul is prevented by his eschatological world view from equating Christ mysticism with God-mysticism has a deep significance. For all intellectual apprehension God-mysticism remains always something imperfect and incapable of being perfected...Christianity is a Christ-mysticism...grasped in thought and realised in experience...God mysticism, in the sense of a direct becoming-one with the infinite creative will of God, is impossible of realization...Pure God-mysticism remains a dead thing..." (See *The Mysticism of Paul the Apostle*).

Such are hard sayings and they may be multiplied at length. Perhaps not many amongst us are prepared to accept the thesis of Schweitzer (I myself am not, for I would attach more significance to the Logos doctrine than he would seem to do) but I regret the tendency displayed in this discussion to exclude by implication so great and so avowedly liberal a thinker from a possible place in our movement. We have suffered sadly in the past by controversies about matters which cannot clearly be decided.

There are deep reasons why a religious movement which aims at being more than an abstract philosophy needs a "myth" of the higher symbolic type but limitations of space prevent my discussing that issue now.—Yours,

St. Annes-on-Sea.

Herbert Crabtree.

Belief in God

SIR,—The age-old questions asked by Mr. Deakin cannot be briefly answered; and possibly cannot be answered at all. The wisest philosophers have failed in their attempts to deal with them. Yet I would like to make a few suggestions which throw some rays of light into my own mind.

I regard intelligence, purpose, aspiration towards truth, beauty and goodness and the sense of divine communion achieved in prayer, as convincing evidence of the existence and the nature of God. These things could not come into being through the blind movements of whirling masses of molten matter, or the eternal dance of protons and electrons. Moreover, I am convinced that "This is eternal life, to know God and Jesus Christ, whom He has sent." Today the loss of this faith is destroying religion and killing our churches. Our business is to revive this faith.

Jesus frequently attributed evil to "Devils." They may exist but I have never felt their existence to be necessary. There is an eternal creative Spirit, whom we call God and something which we call matter. The essential and unalterable qualities of matter and of certain laws of logic, may explain what we call evil.

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The power of God is unimaginably great and I believe He will ultimately achieve His purposes but He works according to laws;

laws which are intrinsic to such a Universe as this, or laws which He has established for ends that are otherwise unattainable. We cannot know—and need not know—whether God is omnipotent.

Aldous Huxley has written, "Any theory of the Universe which covers all the facts must necessarily be absurd, since facts contradict one another and yet co-exist."

Nevertheless, we can formulate a theory which adequately accounts for the most significant of the facts and that is what I tried to do in my article.—Yours,

London.

Victor Fox.

The Laity and the Sermon

SIR,—A Correspondent finds my suggestion that on occasions a minister might take special groups of his people into his counsels when preparing his discourse an appalling idea and seems to find a more satisfactory solution of the relevant problem in constituting herself 'a miniature version of Her Majesty's Opposition.' A great deal, of course, would depend on the temperament of the minister but most ministers would find such a situation somewhat crippling; besides which it suggests an easy transition to a spirit which is foreign to worship in spirit and in truth. I must question the reality of the Correspondent's mistrust of group thinking; the only difference between us on that score is that she believes in the efficacy of a group of two, whereas I would like to see the group somewhat larger and, moreover, put to work in a more constructive way. At any rate, such group work is suitable only for special occasions, such as those I mentioned.—Yours,

Commentator.

G.A. Sunday - Correction

SIR,—Kindly allow me through your columns to correct a mistake, for which I take the blame, in the copying of my Presidential Message sent out this week for Assembly Sunday.

In the third paragraph the reading should be "assistance in special emergencies"—not, of course, "assistant" as now appears. Will those who have received the Message please alter their copies so that it may be read in correct form?—Yours,

Wandsworth.

Dorothy Tarrant, President, G.A.

Catholic and Communist

Those who enjoyed *The Little World of Don Camillo* will enjoy even more *Don Camillo and the Prodigal Son*, by Giovanni Guareschi. (Gollancz 10/6.) The author has really got into his stride. The stories are more complete in form and give one a satisfying feeling that here is the "stuff of life," the sort of thing which survives wars and revolutions. And if anyone is convinced that no man can be a Catholic and a Communist at the same time he should read about this "little world" in the Valley of the Po.

★

Michael Joseph has collected and edited eighteen short stories about cats,* including stories by such well-known authors as Walter de la Mare, William Sansom and P. G. Wodehouse, with an epilogue in surprisingly light verse by T. S. Eliot. In spite of the diversity of authorship, there is a coherence of quality in these stories that should satisfy readers of literary taste as well as mere cat-lovers.

* *Best Cat Stories*. (Faber & Faber 12/6.)

B.L.

THE INQUIRER

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NEWS REVIEW

NEWS FROM THE NORTH-WEST

By Our North-Western Correspondent

At the end of the year the Rev. Fred Cottier will terminate his ministry at Brookfield Church, Gorton and he and Mrs. Cottier will carry into their retirement the affection and gratitude of those among whom they have laboured helpfully for 32 years, together with the like appreciation of our people beyond the Gorton boundaries who have knowledge of the part they have played in our wider fellowship.

*The Rev. Eric Wild has been elected President of the Swinton Council of Churches. *The Rev. Fred Ryde is President of the Bury Sunday School Union. *The Rev. Kenneth Sherratt received presentations from the Blackley congregation upon his departure to Mansfield. *Presentations were made to the Rev. I. L. Toelend and the Rev. John Maw by the Northern Sunday School Federation upon their resignation of the offices of General Secretary and Secretary to the Systematic Instruction Committee respectively. Mr. Maw's

secretaryship covered a quarter of a century, during which he organised a number of very successful schools for Sunday School Teachers. Mr. Franklyn Johnson has been appointed to the General Secretaryship of the Federation. The Rev. Gordon L. Clarke succeeds Mr. Maw.

The Manchester District Association has donated £25 to the Marple congregation, one of the churches in the East Cheshire Union; an evidence of inter-district association goodwill which is much appreciated. *At a United Nations Sunday service held in Zion Congregational Church, Hyde, the speaker was Mr. Raymond Hodgson, National Secretary of the U.Y.P.L. *The Rev. Irvine Hodgson has been appointed official Free Church Chaplain to Stockport Infirmary for 1953.

In a Christian Arts Exhibition, organised by the churches of Wilmslow, the Dean Row and Macclesfield congregations exhibited communion plate. *Some time ago the calendar of the Blackley congregation carried the news that there are over 1000 unused pianos in the Manchester District, together with the information that the Blackley Sunday school could put one of them to good use. The local press thought the news item worth lifting. So did the *Manchester Evening News*, which gave it front page space. Next day two offers came in from people quite unknown to the congregation. *At the annual meeting of the North Cheshire Unitarian Sunday School Union, the Rev. Irvine Hodgson was installed as President, in succession to Mrs. Thrasher, whose services were gratefully acknowledged. Mr. Frank Churm was elected Vice-President. *The Manchester District Sunday School Union held a successful one-day school for teachers at the Unitarian Chapel on October 18. The speakers were Revs. H. H. Cheetham and J. H. Smith and Miss L. Haslam. *The Manchester Unitarian Society's theme for the 1952-53 session is "The Liberal Approach to Religion." The first meeting was held at the Milton Hall on October 15, when the Rev. Herbert Crabtree spoke on "The Approach to God." The attendance was smaller than anticipated owing to the unfortunate clash of dates which took some of the regular attenders to the service, marking the re-opening of Platt Chapel after renovation, conducted by the Rev. Shirvell Price.

The Rev. D. Glan Morgan has been inducted to the ministry of Hope Street Church, Liverpool. The service was conducted by Rev. J. Keir Murren. The charge to the minister was given by Rev. Duncan Stewart and to the congregation by Rev. Shirvell Price. The current calendar reports several messages of goodwill from friends with whom Mr. Morgan worked in the Baptist ministry.

At the annual meeting of the East Cheshire Union, held at Stockport on October 11, the speaker was the Editor of the Inquirer, Rev. E. G. Lee, who made a forceful plea for an increasing support of the denominational press and the bookroom. At the business meeting the Rev. E. E. Wrigley was re-elected President and Mr. C. E. Morris was chosen as President-Elect. The chief business item was the revision of the Union's constitution. The anniversary sermon was preached by Rev. J. H. Smith. *Alderman F. Denby Ashton has been presented with a gold hunter watch in appreciation of 50 years' service to the Old Chapel, Dukinfield. *The church at Urmston has been re-opened by a special week-evening service following extensive renovation.

Yorkshire Unitarian Union: The Annual Meeting of the union and the Quarterly Meeting of the Leeds District Women's League were held jointly in Leeds on October 11. There was a good attendance, most of the churches in the union being represented. At the Business Meeting the Rev. R. Philipson was elected President for the coming year. The Service, which followed, was conducted by Dr. D. Tarrant, whose address on "Things new and old" was much appreciated. After tea there was a Public Meeting, at which the Rev. R. Philipson, in his Presidential address, appealed for closer fellowship between our churches and in our congregations. Dr. Tarrant asked how far the average member of a church was aware of the work and significance of the District Unions and the General Assembly. She urged a greater use of the publications of the Lindsey Press, and of our periodicals, as a means of renewing our own faith and for propaganda purposes.

Dr. Tarrant and our hosts at Mill Hill, Leeds, were sincerely thanked by Rev. T. Brett-Davies.

Australia: Sydney: The annual Spring Fair was held as usual at the end of September. The success of this enterprise was heartening, both to the minister and the workers, because they felt that it reflected the increasing vitality of the church. The target of £85 was set and up to date the total of £101 has been reached, the highest for any Spring Fair. During the year, several new members have been welcomed from the congregations in England and the contact with the parent body has been felt to be a very real one.

Aberdeen: On Saturday, October 18, Principal Raymond Holt gave a public lecture in our Central Hall on "Marxism and Christianity." The Lord Provost of Aberdeen, Professor John M. Graham, was in the Chair. Well over half of the audience consisted of strangers drawn by a subject which is perhaps the most important in the world

SUNDAY, NOVEMBER 9, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, 3, Mr. F. DICKINSON
ALTRINGHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. V. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ———
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCES TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. E. SAVELL HICKES
BESSLES GREEN (near Sevenoaks), Unitarian Church, 11, Rev. H. H. CHEETHAM
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beesborough Road, 6.30, Mr. A. S. MOORE
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath
6.30, Rev. R. MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. S. H. PINNEGAR, 6.30, Mr. A. M. STONE
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Linca.), Spain Lane Unitarian Church, 6.30, Rev. C. SHAPSON
BOURNMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGewater, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Church of Christ, Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewis's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, ———
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month)
11, Children's Service, 6.30, Rev. HELEN PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHERTSFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHORWORTH CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWISN
COSLEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WILSON
CREWS, Free Christian Church, Beach Street, 3, Rev. E. D. EVANS
CROWKINGHAM, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKINSON
CROYDON, Free Christian Church, Wellesley Road, 10.45, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
DEAN ROW, 10.45, Rev. E. E. WREKLEY. STYAL, 6.30, No Service
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Church, 10.45, Mr. D. M. MARSTON
DITCHLING, Old Meeting House, 10.45, ———
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. H. J. McLACHLAN
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GLE CHASE, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER RHID
GLOSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Supply
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HINCKLEY, Great Meeting, Raines Lane, 11 and 6, ———
HORMES, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDESFIELD, Fitzwilliam Street, 6.30, Rev. DAVID RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILLIPSON
IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORRIS
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Student
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. W. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARSH
LEITCHFORTH, Vanessa Hall, Gernon Walk, 11, Local arrangements
LEWIS, Westgate Chapel, 11, Dr. H. W. STEPHENSON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMMALL
LIVERPOOL, Ancient Cross of the Cross, 11, ———, 6.30, ———
LIVERPOOL, Beale Free Church, 6.30, ———
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURKIN
LIVERPOOL, Goshope Chapel, 11, Rev. DEUNAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVEL PRICE
LONDON, Bell Street, Edgeware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. FRACKOW
LONDON, Brighton, Effra Road, 11, Rev. E. G. LEE
LONDON, Church of Christ, Grace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Golden Green, Hoag Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Grand Pk Church, Chatham Place, 6.30, ———
LONDON, Hampstead, Rensley Hill, 10.30, Dr. MONTYMER BROWN
LONDON, Highgate Hill Unitarian Church, 10.45, Mr. J. RICE WALKER
LONDON, Horn High Road, 6.30, Mr. A. G. TARRANT
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quetz Road, 11, Rev. V. FOX
LONDON, Lewisham, Unitarian Ch., High Street, 11, Rev. W. WASHINGTON
LONDON, Leyton, Leaside Road, 11, Rev. G. E. HALL
LONDON, Maitland Street Church, Bond Street, 6.30, Rev. J. W. DUNNELL
LONDON, Richmond Free Church, Ormeau Road, 11, Rev. G. E. HALL
LONDON, Stamford, West Elm Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON

LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR PRACOCK
Laleham, 6.30, First Sunday in the Month

LONDON Theistic Church, 28 Bell Street, Edgware Road, 11, (1st Sunday in the month)

LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd
Sunday

LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON

LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30
Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON

MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY

MANCHESTER, Fallsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER

MANCHESTER, Monton, Church, Eccles, 10.45 and 6.30, Rev. D. EVANS

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER

MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE

MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE

MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS

MANCHESTER, Wythenshawe, Unitarian Church, Browley Road, Benchill, 6.30, Supply

MARLBOROUGH, Highgate Hill, 10.45 and 6.30, Rev. KENNETH SHERATT

MARPLE, Unitarian Hall, 31 Stockport Road, 6.30, each Sunday

MEKBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES

MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS

MORECAMBE (see Lancaster)

MORETONHAMSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE

MOSELEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Rev. E. D. EVANS

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30
Rev. J. H. CORAM DAVIES

NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT

NORTHAMPTON, Kettering Road Church, 6.30, Rev. LAURIE TOSLAND

NORTHCH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDHURK, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30
Rev. H. L. GORE

OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Rev. E. PHILLIPS

OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADRAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. H. LLOYD

PARK LANE CHAPEL, near Wigan 11 and 6.30, Rev. ALBERT SMITH

PLYMOUTH, Unitarian Centre, Houndcombe Road, 11 and 6.30, Rev. E. H. KERSLEY

POOL, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES

PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants, The Meeting House, 6.30, Mr. ERIC KAY

RICHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER

ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER

SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
6.30, Rev. J. STRACHAN

SHEFFIELD (Astercliffe), 6.30, —

SHEFFIELD, Falwood Old Chapel, 10.45, Rev. F. SOKELL

SHEFFIELD, Unity Church, Crookensmoor Road, 10.45 and 6.30, Rev. E. D. DAVIES

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. S. STANLEY WHITBY

SHEWORTH, High Street, Unitarian, 11 and 6.30, Supply

SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. L. J. HOGS

SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON

SOUTHDEN-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN

SOUTHPORT, Portland Street Church, 11 and 6.30, —

ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART

STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON

STOCKTON-ON-TYNE, Wellington Street, 6.30, Supply

STOURBRIDGE, Unitarian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE

SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINAY

SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINAY (also 11, First Sunday
in the month)

SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDILL

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY

TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKEI

TORMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON

TROWBRIDGE, Congreg Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL

WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN

WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the
month)

WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. TEACHER

WEST KESBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS

WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS

YORK, St. Salvatorgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADLAIR, Unitarian Christian Church, Wakefield St. 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C2; Unitarian Half-Hour broad-
cast, 4.15. Service: 4 p.m. second Sunday in each month, Evening
7 p.m., Rev. V. JAMES
STYER, New St. W., Unitarian Church, 15 Francis Street (off College St.)
7.15, Rev. J. B. TONGUE. Mains Telephone: LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGELO CAMERON
TORONTO, First Ukrainian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENSEN
VANCOUVER, B. C., Ukrainian Church of Vancouver, 1,550 Tenth Avenue West, 11
Rev. JOHN A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic
Rev. P. M. PEDERSEN

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
 WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

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Cape Town, Host Street, 11, Sunday School, 7, Service, Rev. MATTHEW C. BATTER

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today, and showing a rather remarkably representative cross-section of the entire community. Upon all present, Mr. Holt, who spoke for an hour without a note, made a deep impression. "The ground he covered!" exclaimed one of the visitors, a member of the University staff, in admiring comment afterwards. "In so short a time! Without the least hurry!" That was the technical appreciation of an expert in lecturing, but everyone could sense the almost cosmic sweep Mr. Holt, a skilled historian, gave to the subject. Each was yet a brilliantly intellectual tour de force. It was, in part, an attempt to answer the question, What can we do at our 119th Church Anniversary (conducted by Mr. Holt throughout) to attract outsiders in, to see what manner of folk these Unitarians are and what kind of things they stand for? It left us very proud of our Unitarian cause and very grateful indeed to Mr. Holt.

Coventry: Two Special Services have been held recently in the Great Meeting House. On October 12 a Rotarian Service was held, on the initiative of the President for the year, Mr. Oscar Grunau, who is attached to the church. There was a good gathering of members and all went "with a swing." The President and Vice-President read the lessons.

On October 19 the church was privileged to have the Rt. Hon. J. Chuter Ede, M.P., to give the address in the evening service. Unfortunately, the weather was not very kind on that day and the congregation was not as large as could have been expected. Nevertheless, there was a good turn up and those present heard and highly appreciated an excellent and challenging address on the necessity and value of the witness of the individual in an authoritarian world. There was also a good write-up in the local press, both before and after the visit.

Llanysfael: The 150th Anniversary of the cause at Pantydeafid was celebrated on October 21-25. The first meeting of the series was held on the Tuesday evening when members of the congregation took part, under the presidency of Mr. Bryn Jones. Mr. David Davies gave an interesting talk on its ancient burial ground and the minister, Rev. J. Marles Thomas, spoke on the "Lamps of Faith." Three meetings were held on the following day, coinciding with the Autumnal Meetings of the South Wales Unitarian Society.

In the afternoon, under the presidency of Principal J. D. Jones, a paper was read by Rev. T. Oswald Williams on the "History of the Cause"; devotions taken by Rev. Idwyn Pritchard, of Trebanos.

The evening meeting was presided over by the minister; Revs. D. Jacob Davis and Aubrey J. Martin preached and devotions were taken by Rev. Lewis Williams. The Rev. S. E. Bowen (Secretary of the Society) conveyed the well wishes of all the Welsh churches to the congregation and minister.

Throughout the series crowded congregations attended, surging well for the future.

Unitarian Church — Pontypridd DIAMOND JUBILEE SALE OF WORK

NOVEMBER 20 — 3 p.m.

Opened by Dr. M. FOYLE CHURCHER

Gifts gratefully acknowledged by the minister, Rev. Alan R. Taylor, Lan Park Road, Pontypridd; or treasurer, Mrs. Edward Thomas, B.Sc., Penywaun, Nelson, (Treharris), Glam.

Oxford: A meeting of the Oxford University Society for Liberal Religions was held at Manchester College, Oxford, on Thursday, October 23. Rev. Vivian Simmons, B.A., minister of the North London Progressive Synagogue, gave an interesting address on "The Contribution of Liberal Judaism to Religious Thought." There was a good attendance. A keen interest in the subject was evident from the large number of questions asked at the conclusion of the address.

The Martineau Club held its first meeting for Michaelmas Term in the J.C.R., Manchester College, Oxford, on Saturday, October 25. After tea, Prof. H. A. R. Gibb spoke on the "Rôle of Islam in the Modern Near East." Prof. Gibb emphasised the importance of the Muslim's faith in God as a force with which the State will have to contend when it makes unjust demands upon the individual. A number of interesting questions were raised at the conclusion of the address. The Principal, Rev. Sidney Spencer, was in the Chair.

Mossley: Impressive celebrations were held at Mossley on October 18 and 19 to mark the 100th Anniversary of the first service held in the church, on October 21, 1852. A re-union on the Saturday was much enjoyed and good wishes were expressed from far and near and from many other religious denominations in the town. On the Sunday the services were well attended, in spite of bad weather and reached a high level of devotional spirit. The preachers were: in the morning, the Rev. Harold Whitaker, a Mossley-born man, now minister at Kidderminster; in the afternoon, the Rev. J. Martin Hall, a former minister of the church; and in the evening, the President of the General Assembly, Professor Dorothy Tarrant. At the evening service, the Mayor & Mayoress of Mossley (Coun. J. Boardman and Mrs. E. Garside) and members of the Corporation were present and the newly-formed Scouts, Guides, Wolf Cubs and Brownies paraded with their colours. The choir, under the direction of Mr. J. Lawton, rendered a number of well-loved anthems and with the organist, Mr. J. Sykes, reached a standard not unworthy of the high reputation of the music in our Lancashire churches. Miss Brenda Haigh, who is deservedly making a high reputation for herself both on the concert platform and the radio, a former member of the Sunday School, sang solos at each service. It is the hope of all concerned at Mossley that this celebration will be not only a remembrance of past achievements but a symbol of re-dedication and a strengthening of the cause at Mossley in the future.

Ringwood: Memorial to the late Mrs. Flora Conway: A large and representative congregation attended the Service of Remembrance and Dedication at the Meeting House on Sunday morning, October 19, at which a mural tablet in memory of Mrs. Flora Conway was dedicated. The service was conducted by Rev. Dr. J. C. Flower, who spoke these words at the act of dedication:

"Aided by subscriptions from our own members and from other generous friends, we have placed on the wall opposite to the John Cogan Conway memorial a tablet in memory of Flora Conway, bearing these words: 'In memory of Flora Conway, wife of John Cogan Conway, born 3rd Jan. 1854, died 17th May 1945. For 64 years a devoted worker and worshipper in this Meeting House—She exemplified the liberal Christian faith in a long life of service and friendship.'

"Flora Conway has left us a notable example of faith, integrity and sustained endeavour and it is to mark our appreciation of that example and to dedicate ourselves anew to its emulation that we place this simple tribute to her memory on the walls of the Meeting House she loved and served so well. We now dedicate it as a permanent addition to this house of worship, already dedicated to God, as a memorial of a long and strenuous life, fruitful alike in faith and in works."

Correction: The item of news with the title: Women's League, Birmingham District, printed last week, should have read: Women's League, Liverpool District.

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